

TABLE OF CONTENTS

| | |
|---|----|
| <u>Acknowledgements</u> | 5 |
| <u>Introduction</u> | 7 |
| PART I: MEDIATED SPIRIT POSSESSION | |
| <u>Chapter 1: Introductory remarks</u> | 21 |
| <u>Chapter 2: Spirit possession and ecstasy</u> | 25 |
| 2.1 Theoretical aspects of spirit possession and ecstasy | 25 |
| 2.1.1 Definitions of spirit possession, ecstasy and trance | 25 |
| 2.1.2 Solicited versus unsolicited spirit possession and ecstasy | 27 |
| 2.1.3 Central versus peripheral spirit possession | 30 |
| 2.1.4 Mediated spirit possession | 32 |
| 2.1.5 Spirit possession, ecstasy and Shamanism | 34 |
| 2.2 Spirit possession and ecstasy in Japan | 36 |
| 2.2.1 Japanese deities, spirits and souls | 36 |
| 2.2.2 Japanese terminology | 38 |
| 2.2.3 Spirit possession in Japan | 41 |
| 2.2.4 Ecstasy in Japan | 44 |
| 2.2.5 Mediated spirit possession in Japan | 46 |
| <u>Chapter 3: Mediated spirit possession in Japanese history</u> | 52 |
| 3.1 Mediated spirit possession in Japan's mythical past | 52 |
| 3.1.1 Ame no Uzume's dance and the <i>chinkonsai</i> | 52 |
| 3.1.2 The spirit possession of Okinaga Tarashi Hime | 56 |
| 3.1.3 The oracles of Hachiman | 60 |
| 3.2 Mediated spirit possession in Japanese common religion | 64 |
| 3.2.1 The <i>abishahō</i> | 64 |
| 3.2.2 Shugendō and its <i>yorigitō</i> | 68 |
| 3.2.3 Ontakekyō's <i>oza</i> | 76 |
| 3.2.4 The oracles at Mount Hayama as a local example | 80 |
| <u>Chapter 4: Mediated spirit possession and Japanese new religions</u> | 89 |
| 4.1 New religions in Japan | 89 |
| 4.1.1 Research on new religions in Japan | 89 |
| 4.1.2 History of new religions in Japan | 90 |
| 4.1.3 Characteristics of new religions in Japan | 94 |

| | |
|---|---------|
| 4.2 Spirit possession and ecstasy in Japanese new religions | 101 |
| 4.2.1 New religions and Shugendô | 101 |
| 4.2.2 Spirit possession and the founders of new religions | 103 |
| 4.2.3 Spiritualism in Japan | 107 |
| 4.2.4 Recent resurgence in spirit possession and related phenomena | 111 |
| 4.3 Mediated spirit possession in Japanese new religions | 115 |
| 4.4 The <i>chinkon kishin</i> | 120 |
| 4.4.1 The term ' <i>chinkon kishin</i> ' | 120 |
| 4.4.2 Introduction to <i>chinkon kishin's</i> theory and practice | 122 |
| 4.4.3 Significance of the <i>chinkon kishin</i> within Japanese religious history | 126 |
| <u>Chapter 5: Conclusion</u> | 130 |
| PART II: DEVELOPMENT OF THE CHINKON KISHIN | |
| <u>Chapter 1: Introductory remarks</u> | 133 |
| <u>Chapter 2: Honda Chikaatsu's and Nagasawa Katsutate's <i>chinkon</i> and <i>kishin</i></u> | 136 |
| 2.1 Honda Chikaatsu | 136 |
| 2.1.1 Primary and secondary sources | 136 |
| 2.1.2 Honda's life and work | 137 |
| 2.1.3 Honda's Spirit Studies | 144 |
| 2.1.4 Honda's <i>chinkon</i> and <i>kishin</i> | 149 |
| 2.1.5 Honda's teachers Aizawa Seishisai and Hirata Atsutane | 161 |
| 2.2 Honda's explanation of <i>chinkon's</i> and <i>kishin's</i> history | 166 |
| 2.3 Nagasawa Katsutate | 176 |
| 2.3.1 Primary and secondary sources | 176 |
| 2.3.2 Nagasawa's life and work | 178 |
| 2.3.3 Nagasawa's <i>chinkon</i> and <i>kishin</i> | 181 |
| 2.4 The <i>chinkon kishin's</i> lines of transmission | 188 |
| <u>Chapter 3: Chinkon kishin in Ômoto</u> | 192 |
| 3.1 Ômoto | 192 |
| 3.1.1 Primary and secondary sources | 192 |
| 3.1.2 Deguchi Nao and Deguchi Onisaburô | 196 |
| 3.1.3 Ômoto's history, doctrines and activities | 199 |

| | |
|---|-----|
| 3.2 History of <i>chinkon kishin</i> in Ômoto | 207 |
| 3.2.1 The initial phase, 1898 - 1908 | 207 |
| 3.2.2 The climax, 1908 - 1921 | 212 |
| 3.2.3 The abolition, 1919 - early 1930s | 219 |
| 3.2.4 <i>Chinkon kishin</i> today | 227 |
| 3.3 Performance of the <i>chinkon kishin</i> | 230 |
| <u>Chapter 4: Later developments of <i>chinkon kishin</i></u> | 247 |
| 4.1 Laying on of hands | 247 |
| 4.1.1 Ômoto's <i>miteshiro otoritsugi</i> | 247 |
| 4.1.2 Seikai Kyûseikyô's <i>jôrei</i> and Mahikari's <i>okiyome</i> | 251 |
| 4.2 Asano Wasaburô's Spiritual Studies | 258 |
| 4.2.1 Asano Wasaburô and Ômoto | 258 |
| 4.2.2 Shinrei Kagaku Kenkyûkai, Nihon Shinrei Kagaku Kyôkai and <i>seishin tôitsu</i> | 263 |
| 4.3 <i>Chinkon kishin</i> in Tomokiyo's Shindô Tenkôkyo | 267 |
| 4.3.1 Tomokiyo Yoshisane and Shindô Tenkôkyo | 267 |
| 4.3.2 Shindô Tenkôkyo's <i>chinkon kishin</i> | 274 |
| 4.4 <i>Shinsôkan</i> in Taniguchi's Seichô no Ie | 280 |
| 4.4.1 Taniguchi Masaharu and Seichô no Ie | 280 |
| 4.4.2 Seichô no Ie's <i>shinsôkan</i> | 283 |
| 4.5 <i>Chinkon kishin</i> in Nakano's Ananaikyô | 286 |
| 4.5.1 Nakano Yonosuke and Ananaikyô | 286 |
| 4.5.2 Ananaikyô's <i>chinkon kishin</i> | 293 |
| <u>Chapter 5: Conclusion</u> | 300 |

PART III: CHINKON KISHIN IN THE TAISHÔ ERA ÔMOTO

| | |
|---|-----|
| <u>Chapter 1: Introductory remarks</u> | 303 |
| <u>Chapter 2: Chinkon, kishin and spirit possession</u> | 306 |
| 2.1 Terms and definitions | 306 |
| 2.1.1 <i>Chinkon, kishin</i> and <i>chinkon kishin</i> | 306 |
| 2.1.2 <i>Shinkanhô, jikanhô</i> and <i>takanhô</i> | 309 |
| 2.1.3 The possessing entities | 312 |
| 2.2 Spirit possession, <i>kamigakari</i> and trance | 315 |
| 2.2.1 <i>Different levels of spirit possession</i> | 315 |
| 2.2.2 <i>Kamigakari</i> and spirit possession | 319 |
| 2.2.3 States of trance during <i>chinkon kishin</i> | 321 |

| | |
|---|-----|
| 2.3 Changing attitudes towards spirit possession | 325 |
| | |
| <u>Chapter 3: <i>Chinkon kishin's aims and functions</i></u> | 329 |
| 3.1 <i>Chinkon kishin's</i> functions in Ômoto | 329 |
| 3.1.1 Acquisition of knowledge | 329 |
| 3.1.2 <i>Chinkon kishin</i> as a means of healing | 332 |
| 3.1.3 Personal experience of spirit possession and trance | 335 |
| 3.1.4 Moral implications of Ômoto's <i>chinkon kishin</i> | 339 |
| 3.2 <i>Chinkon kishin</i> and Ômoto's millenarian beliefs | 343 |
| 3.2.1 Millenarian ideas in Ômoto | 343 |
| 3.2.2 Divine help in times of national crisis | 345 |
| 3.2.3 After prophecy had failed | 351 |
| 3.3 Changing functions of the <i>chinkon kishin</i> | 354 |
| | |
| <u>Chapter 4: <i>Saniwa, the chinkon kishin's mediator</i></u> | 358 |
| 4.1 Terminology | 358 |
| 4.1.1 <i>Saniwa</i> | 358 |
| 4.1.2 <i>Kannushi</i> | 360 |
| 4.1.3 Changing terminology | 360 |
| 4.2 Functions of the <i>saniwa</i> | 363 |
| 4.2.1 Calling the deity or spirit | 363 |
| 4.2.2 Dialogue with the deity or spirit | 366 |
| 4.2.3 Returning the deity or spirit | 370 |
| 4.3 The <i>saniwa's</i> qualifications and legitimation | 372 |
| 4.3.1 Prerequisites for a <i>saniwa</i> | 372 |
| 4.3.2 Patterns of legitimation related to <i>chinkon kishin</i> | 374 |
| 4.3.3 Legitimisation of the <i>saniwa</i> | 377 |
| 4.4 Significance of the <i>saniwa</i> | 380 |
| | |
| <u>Chapter 5: Conclusion</u> | 383 |
| | |
| <u>Conclusion: Mediated spirit possession in Japanese new religions</u> | 387 |
| | |
| References | 395 |